

When Is a Monk Allowed To Teach Dhamma?

Since the time when I lost all invitations for Dhamma talks in Bavaria, Germany, only because I required that the audience remove their shoes and socks, I have paid a lot of attention to the different requirements for monks and lay people that should be fulfilled if the transfer of this Highest Knowledge should take place. In fact, there are so many restrictions, that it is wonderful how the Indians complied so easily, and not at all wonderful how difficult it is to explain them to the modern western public (Asians have usually no problem at all.)

First, let's list them all, together with the exceptions:¹

1. "I will not teach Dhamma to one who **has an umbrella in his hand** who is not sick" - except if it is unintentional, if he (i.e. the monk) is not thinking, if he (i.e. the monk) does not know (the rule), if he (i.e. the person who is listening) is ill, if there are accidents, if he (i.e. the monk) is mad.²
2. "I will not teach Dhamma to one who **has a staff in his hand** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.³
3. "I will not teach Dhamma to one who **has a knife or sword in his hand** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.³
4. "I will not teach Dhamma to one who **has a weapon in his hand** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.³
5. "I will not teach Dhamma to one who **is wearing sandals** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.⁴
6. "I will not teach Dhamma to one who **is wearing shoes** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.⁴

¹ These are "training rules" nos. 57-72 from *Bhikkhu Pātimokkha* (the starting chapter of *Kaṅkhaṇīyaṇī Aṭṭhakathā* of *Vinaya Piṭaka*), and the English translation here is copied from "A Translation into English of the *Bhikkhu and Bhikkhuni Pātimokkhas*", by U. Dhamminda, 1990; pp.34-35 (PDF pp.34-35). The original stories and explanation is given in *Pācittiya Pāli* (second book of the original *Vinaya Piṭaka*) – 7. *Sekhiyakaṇḍaṃ* - 6. *Surusuruvaggo* & 7. *Pādukavaggo*.

² The related Pāli Commentary explains that even if the person has folded the umbrella and still holds it in his/her hand, it is not allowed to teach them Dhamma. They have to put it aside. It is however alright to teach them Dhamma if somebody else holds the umbrella for that person.

³ It's alright to teach them Dhamma if they hang the staff (/stick)/knife/sword/weapon around their neck. (Comy)

⁴ If the sandals/shoes can be unfastened at the back, even if they unfasten them, it is not sufficient. It seems however that simply standing on the shoes (without having the feet inserted in them) is alright. Socks have been interpreted as a kind of shoes, and that's why even Barack Obama removed his shoes and socks before he entered the Burmese Shwedagon Pagoda. Those who are shy and don't wish to expose their feet may cover them with a towel.

7. "I will not teach Dhamma to one **on a vehicle** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.⁵
8. "I will not teach Dhamma to one **on a bed** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.⁶
9. "I will not teach Dhamma to one **who is clasping his knees** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.⁷
10. "I will not teach Dhamma to one **wearing a head-wrapping** who is not sick" - if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he shows the ends of the hair having caused them to be uncovered, if there are accidents, if he is mad, if he is the first wrong-doer.
11. "I will not teach Dhamma to one **whose head is covered** who is not sick" - if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he shows the ends of the hair having caused them to be uncovered, if there are accidents, if he is mad, if he is the first wrong-doer.
12. "I will not teach Dhamma **while sitting on the ground to one who is sitting on a seat** who is not sick" - if not out of disrespect to the rule (i.e. unintentional, not thinking, doesn't know).⁸
13. "I will not teach Dhamma **while sitting on a low seat to one who is sitting on a high seat** who is not sick" – except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.⁹

⁵ This is related only to the case when the monk is outside the vehicle and the person is on the vehicle (even just sitting on the wheel). If they are both sitting on a vehicle, it is alright. In that case, the monk should be sitting on a seat of the same or greater height, and if these are two vehicles, the monk should be in the vehicle going in front or parallelly to the vehicle of the person.) (Comy)

⁶ Like in the case of the vehicle, if the monk is also lying down, it is alright for him to teach Dhamma to the person who is lying down, provided that the person is lower or in the same height as the monk. Note that certain monks teach Dhamma in hospital to the sick/old people, which is alright because of the exception "if he is ill". The Commentaries then explain that a monk who is lying down can teach Dhamma to one lying down, sitting, or standing. A monk sitting can teach Dhamma to one sitting or standing (but not lying down). The monk who is standing can however teach Dhamma only to one who is standing. If an elder monk who is sitting asks a standing young monk a question (about Dhamma), the young monk should neither give the answer to the elder nor should he ask the elder to stand up. However, if there is a monk standing next to the young one, the young monk can answer the elder thinking "I am explaining it to the monk standing next to me." (Comy)

⁷ The meaning of *pallatthikā* is explained in detail by Sayadaw U Janakābhivamsa in his "*Pāṣeṭṭi Bāthāṭṭikā*", vol.2, p.95. There in the footnote he describes that *āyogapallatthikā* here means that one is sitting on their buttocks and keep knees raised, binding them with wide cloth. The Commentaries then explain that binding by a wide cloth, by hands, by (any) cloth, and by anything else is all included here. This might be a challenging requirement for Australians, who are taught since their early childhood to sit in this position (hugging their knees by their arms, possibly for the teacher to make sure they do not play with their hands). South-East Asian culture oftentimes also prohibits pointing the feet at the monk/Buddha. So far I haven't found the requirement of not pointing the feet at a monk or Buddha in the Pāli scriptures.

⁸ Even if the person is sitting on a piece of cloth or even on grass, if the monk is sitting on the ground he cannot explain Dhamma to the person.

⁹ Even if they are both on the ground and the ground is elevated under the person, it will not be possible for the monk to teach the person Dhamma.

14. "I will not teach Dhamma **while standing to one who is sitting** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.⁶
15. "I will not teach Dhamma **while walking behind to one who is walking in front** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.
16. "I will not teach Dhamma **while walking beside the path to one walking on the path** who is not sick" - except if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad.

From the Pāḷi Commentary to the 14th rule (*sekhiya* no. 70) we learn that monks should obey these rules even when one speaks to another, even when a younger monk is explaining Dhamma to an elder one:

Na t̥hito nisinnassāti sacepi therupaṭṭhānaṃ gantvā t̥hitaṃ daharabhikkhuṃ āsane nisinno mahāthero pañhaṃ pucchati, na kathetabbaṃ. Gāravena pana theram uṭṭahitvā pucchathāti vattum na sakkā, passe t̥hitabhikkhussa kathamīti kathetum vaṭṭati.

"Not while standing to a sitting one", (means) even if (a younger monk) went to serve an elder one, (and) the great elder asked the younger monk a question (while the great elder) is sitting on a seat (and the younger monk is standing), (the younger monk) should not speak. However, (although) it is not possible to respectfully ask the elder "stand up and ask", it is appropriate to say (the answer, thinking) "I am speaking to the monk standing next (to me)".

There is no reason why this example should not be taken for all cases of the rules for teaching Dhamma. Thus younger monk is not allowed to teach Dhamma or even to explain an answer to his own teacher or any other monk, unless the other monk does not exhibit a superior position. The monks would have to be at the "same level" (sitting or walking), with uncovered heads and feet, if they wanted to discuss Dhamma one with another.

The "loop-hole" here is in explaining what "Dhamma" actually is. The rules themselves explain, that Dhamma is "Spoken by the Buddha, spoken by (a Buddha's) disciple, spoken by a hermit, spoken by a deity, what is related to the meaning, (and) what is connected with the Dhamma". See below the clarification from the ancient Pāḷi Commentaries –

<i>Pāḷi Commentary</i> ¹⁰	Translation by monk Saraṇa ¹¹
<i>Buddhabhāsītōti sakalaṃ vinayapiṭakaṃ abhidhammapiṭakaṃ dhammapadaṃ cariyāpiṭakaṃ</i>	"Spoken by the Buddha" is whole <i>Vinaya Piṭaka</i> , <i>Abhidhamma Piṭaka</i> , <i>Dhammapada</i> , <i>Cariyāpiṭaka</i> , <i>Udāna</i> , <i>Itivuttaka</i> , <i>Jātaka</i> , <i>Suttanipāta</i> ,

¹⁰ *Vinaya Piṭaka – Pācittiya-Aṭṭhakathā – 5. Pācittiyakaṇḍaṃ - 1. Musāvādavaggo - 4. Padasodhammasikkhāpadavaṇṇanā*

¹¹ Great deal of my translation is closely following the verbatim Pāḷi-Burmese translation of Sayadaw U Janakābhivamsa in his "*Pāṣeṭi Aṭṭhakathā Neithaya*", vol.1, pp.28-29.

<i>udānaṃ itivuttakaṃ jātakaṃ suttanipāto vimānavatthu petavatthu brahmajālādīni ca suttāni.</i>	<i>Vimānavatthu, Petavatthu, (and) discourses such as Brahmajāla.</i>
<i>Sāvakaḥāsītōti catuparisapariyāpannehi sāvakehi bhāsīto anarigaṇasammādiṭṭhianumānasutta cūḷavedallamahāvedallādiko.</i>	"Spoken by (a Buddha's) disciple" is (whatever was) spoken by the (Buddha's) disciples included in the Four Assemblies, ¹² (such as) <i>Anarigaṇa, Sammādiṭṭhi, Anumāna Sutta, Cūḷavedalla, Mahāvedalla</i> , etc.
<i>Isibhāsītōti bāhiraparibbājakehi bhāsīto sakalo paribbājakavaggo, bāvariyaṣṣa antevāsikānaṃ soḷasannaṃ brāhmaṇānaṃ pucchāti evamādi.</i>	"Spoken by a hermit" is (whatever was) spoken by the hermits from outside (the Buddha's Dispensation), such as the questions of Bāvariya to (his) sixteen Brahmin disciples, etc.
<i>Devatābhāsītōti devatāhi bhāsīto; so devatāsaṃyuttadevaputtasaṃyuttamārasaṃyutta brahmasaṃyuttasakkaṃyuttādivasena veditabbo.</i>	"Spoken by a deity" is to be known as the <i>Devatā Saṃyutta, Devaputta Saṃyutta, Māra Saṃyutta, Brahma Saṃyutta, Sakka Saṃyutta</i> , etc. in this manner.
<i>Atthūpasañhitoti atṭhakathānissito.</i>	"Related to the meaning" (means) included in (/following) the (Pāḷi) Commentaries.
<i>Dhammūpasañhitoti pālīnissito; ubhayenāpi vivaṭṭūpanissitameva vadati.</i>	"Connected with the Dhamma"(means) included in (/following) the Pāḷi (scriptures); in both (cases) ¹³ it is (so) said only in relation to the Liberation (from the Cycle of Rebirth).
<i>Kiñcāpi vivaṭṭūpanissitaṃ vadati, tisso saṅgītiyo āruḷhadhammaṃyeva pana padaso vācentassa āpatti.</i>	Whatever (one) says in relation to the Liberation, it is however an offence only for the one who recites by word the Dhamma inscribed by the Three (Buddhist) Councils. ¹⁴
<i>Vivaṭṭūpanissitepi nānābhāsāvasena gāthāsīlokabandhādīhi abhisankhate anāpatti.</i>	(However), even if (the talk) is related to Liberation (but given) in a different language, composed poem (or) verses etc., (it is) non-offence.
<i>Tisso saṅgītiyo anāruḷhepi kulumbasuttaṃ rājovādasuttaṃ tikkhindriyaṃ catuparivaṭṭaṃ nandopanandanti idise āpattiyeva.</i>	Even the <i>Kulumba Sutta, Rājovāda Sutta, Tikkhindriya, Catuparivaṭṭa, Nandopananda</i> etc. not inscribed by the three (Buddhist) Councils are (included in the) offence.
<i>Apalāladamanampi vuttaṃ, mahāpaccariyampana paṭisiddhaṃ.</i>	<i>Apalāladamana</i> is also said (to be included in the offence), however the (old Commentary) Mahāpaccariya it is the other way (i.e. explained as non-offence).

¹² Four Assemblies are monks (*bhikkhu*), nuns (*bhikkhunī*), lay men (*upāsaka*), and lay women (*upāsikā*).

¹³ I.e. in the cases of "related to the meaning" and "connected with the Dhamma".

¹⁴ The First Buddhist Council was in 544 BCE in the Sattapanni Cave, Rājagaha, India. The Second Buddhist Council was ca. in 444 BCE, also in India, Vālikārāma, Vesālī. The Third Buddhist Council was held in 326 BCE at Asokārāma in Pāṭaliputta. See a nice summary of the Buddhist Councils in "*Buddhist Councils*", by Venerable Dr. Rewata Dhamma.

<i>Meṇḍakamilindapañhesu therassa sakapaṭibhāne anāpatti, yaṃ rañño saññāpanatthaṃ āharitvā vuttaṃ, tattha āpatti.</i>	In (reciting) what was the own understanding of the elder in Questions of Meṇḍaka and Milinda is no offence. (However,) what (the elder Nāgasena) said by recitation (/ "taking") in order to elucidate (the matter) to the king (Milinda), that is (included in) the offence.
<i>Vaṇṇapiṭaka-aṅgulimālapīṭaka raṭṭhapālagajjita¹⁵ ālavaka gajjita-guḷhamagga guḷhavessantaraguḷhavinaya-vedalla-pīṭakāni pana abuddhavadāna-niyevāti vuttaṃ.</i>	<i>Vaṇṇa Piṭaka, Aṅgulimāla Piṭaka, Raṭṭhapāla</i> utterances, <i>Ālavaka</i> (utterances), The Secret Path (<i>Gūḷhamagga</i>), The Secret Vessantara (<i>Gūḷhavessantara</i>), The Secret Vinaya (<i>Gūḷhavinaya</i>), (and) the Vedalla Piṭakas are however told to be just a non-Buddha's words. ¹⁶
<i>Sīlūpadeso nāma dhammasenāpatinā vuttoti vadanti, tasmim āpattiyeva.</i>	The instruction of morality (<i>sīlūpadeso</i>) has been told by the General of Dhamma (i.e. ven. Sāriputta), hence by (speaking) it (outside the rules) is indeed an offence.
<i>Aññānīpi maggakathā-ārammaṇakathā buddhika-daṇḍaka ñāṇavatthuasubhakathādīni atthi,</i>	And even the other (texts), (such as) Maggkathā, Ārammaṇakathā, Buddhika, Daṇḍaka, Ñāṇavatthu, Asubhakathā etc. are (available),
<i>tesu sattatiṃsa bodhipakkhiyadhammā vibhattā, dhutaṅgapañhe paṭipadā vibhattā; tasmā tesu āpattitī vuttaṃ.</i>	(and) in them the thirty-seven factors (/ "wings") of awakening are explained, the practice in the question of ascetic practices is explained, hence it is said that they are (also included in) the offence.
<i>Mahāpaccariyādīsū pana saṅgītiṃ anāruḷhesu rājovādatikkhindriyacatuparivaṭṭa nandopanandakulumbasuttasūyeva āpattitī vatvā</i>	However, according to (the old Commentary) Mahāpaccarī and other, it is said that the discourses <i>Rājovāda</i> , <i>Tikkhindriya</i> , <i>Catuparivaṭṭa</i> , <i>Nandopananda</i> , <i>Kulumba</i> which were not inscribed during (any Buddhist) Council, (are included in) the offence,
<i>avasesesu yaṃ buddhavadānato āharitvā vuttaṃ, tadeva āpattivatthu hoti, na itaranti</i>	And whatever else is said reciting (/ "taking") from what was spoken by the Buddha, that is ground for the offence, not (anything) else.
<i>ayamattho pariggahito.</i>	This is the distinction of the meaning (of the word Dhamma).

¹⁵ The original CST 4 software has *gaajata* here. *Gaajata* doesn't seem to be a Pāli word, and I assume that the intended word was *gajjita*, inspired by the same soon after this one, and also trusting the translation of Sayadaw U Janakābhivamsa.

¹⁶ Sayadaw U Janakābhivamsa doesn't see this as a permission to speak them outside the rules for speaking about Dhamma. I however think that the explanation shows that these do not come under the different kinds of "Dhamma". As far as I know, none of these "secret" "non-Buddha" scriptures are available in the Theravāda literature today.

In other words, if it is in a different language than Pāḷi, and if it is not a word-by-word recitation of what is in any ancient Pāḷi scriptures, then it is alright to preach it while sitting on the floor to one standing in shoes, hat, and with an umbrella or a weapon in their hand, or when the monk is going behind and off the road to another one who's in front and going in the middle of the road .. eh .. really?

Pāḷi Commentaries are an excellent tool for dispelling doubts of a monk who ardently meditates. If a monk meditates and has a doubt about his morality, it may totally destroy his progress on the Noble Path. Thus the Commentaries do a great service to all ardent monks. However, would it be appropriate to misuse the Commentarial interpretation to misuse monkhood for material gain and fame, and to indulge in frivolous behavior?

The benefits of teaching Dhamma only when the people show respect (or leave off disrespect) are numerous, and certainly worth consideration, even if a monk doesn't plan to recite Dhamma in the original Pāḷi language. The most important is the analytical, critical attitude that the listener takes up. "What kind of Dhamma am I going to learn, for which I have removed my shoes and socks?" Because of their analytical and critical approach, they remember what the monk said and gain much more benefit than otherwise. The monk will also avoid the awkward situation when he explains Dhamma to somebody on a bus etc., and that somebody then interrupts the monk saying "ok, enough, now I have to get down from the bus." In fact, unlike when the monk would just spill out the Four Noble Truths while waiting for the green on a crosswalk, by the requirement of "appropriate circumstances", the audience might arrange such situation where the monk can explain more Dhamma, in more detail, peacefully, without hurry, and with much more effect. Indeed, one of the seven reasons for disappearance of the Buddha's Teachings is disrespect for Dhamma, and one of the seven reasons for long-lastingness of the Buddha's Teachings is the respect for Dhamma.

See below what happened when an enlightened monk took the rules for teaching Dhamma seriously:

<i>Verahaccāni Sutta</i> in Pāḷi language ¹⁷	English translation by ven. Bhikkhu Bodhi ¹⁸
<i>133. Ekaṃ samayaṃ āyasmā udāyī kāmaṇḍāyaṃ viharati todeyyassa brāhmaṇassa ambavane.</i>	On one occasion the Venerable Udāyī was living at Kāmaṇḍā in the brahmin Todeyya's Mango Grove.
<i>Atha kho verahaccānigottāya brāhmaṇiyā antevāsī māṇavako yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmatā udāyinaṃ saddhiṃ sammodi.</i>	Then a brahmin youth, a student of the brahmin lady of the Verahaccāni clan, approached the Venerable Udāyī and greeted him.
<i>Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.</i>	When they had concluded their greetings and cordial talk, he sat down to one side,
<i>Ekamantaṃ nisinnaṃ kho taṃ māṇavakaṃ āyasmā udāyī dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.</i>	and the Venerable Udāyī instructed, exhorted, inspired, and gladdened that brahmin youth (who) was sitting on one side with a Dhamma talk.

¹⁷ *Samyutta Nikāya – Saḷāyatanavaggaṃ – 1. Saḷāyatanaṣaṃyuttaṃ - 13. Gahapativagga – 10. Verahaccāni Sutta*

¹⁸ Bhikkhu Bodhi, *The Connected Discourses of the Buddha* (Wisdom Publications, 2000) from

<http://www.wisdompubs.org/book/connected-discourses-buddha/selections/connected-discourses-part-iv-householder>
. I have made minor corrections and editing to reflect the original Pāḷi more precisely.

<i>Atha kho so māṇavako āyasmataṃ udāyinaṃ dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ yena verahaccānigottā brāhmaṇī tenupasaṅkami; upasaṅkamitvā verahaccānigottaṃ brāhmaṇiṃ etadavoca –</i>	Having been instructed, exhorted, inspired, and gladdened by the Dhamma talk, the brahmin youth rose from his seat, approached where the brahmin lady of the Verahaccāni clan was, and said to the brahmin lady of the Verahaccāni clan:
<i>"yagghe, bhoti, jāneyyāsi [bhoti jāneyya (sī. pī. ka.), bhoti jāneyya (syā. kaṃ.)]! Samaṇo udāyī dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyoṣānakalyāṇaṃ, sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti"ti.</i>	"See now, madam, you should know that the ascetic Udāyī teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, [122] with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure."
<i>"Tena hi tvaṃ, māṇavaka, mama vacanena samaṇaṃ udāyiṃ nimantehi svātanāya bhattenā"ti.</i>	"In that case, young man, invite the ascetic Udāyī in my name for tomorrow's meal."
<i>"Evaṃ bhoti"ti kho so māṇavako verahaccānigottāya brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyiṃ etadavoca –</i>	"Yes, madam," the youth replied to the brahmin lady of the Verahaccāni clan. Then (he) approached where the Venerable Udāyī was, he said to Venerable Udāyī:
<i>"adhivāsetu kira, bhavaṃ, udāyī, amhākaṃ ācariyabhariyāya verahaccānigottāya brāhmaṇiyā svātanāya bhatta"nti.</i>	"Let Master Udāyī consent to accept tomorrow's meal from our revered teacher, the brahmin lady of the Verahaccāni clan."
<i>Adhivāsesi kho āyasmā udāyī tuṇhībhaveṇa.</i>	The Venerable Udāyī consented by silence.
<i>Atha kho āyasmā udāyī tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena verahaccānigottāya brāhmaṇiyā nivesanaṃ tenupasaṅkami;</i>	Then, when the night had passed, in the morning the Venerable Udāyī dressed, took his bowl and outer robe, and went to the residence of the brahmin lady of the Verahaccāni clan.
<i>upasaṅkamitvā paññatte āsane nisīdi.</i>	There he sat down in the appointed seat.
<i>Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ pañitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.</i>	Then, with her own hands, the brahmin lady served and satisfied the Venerable Udāyī with various kinds of delicious food.
<i>Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ bhuttāviṃ onītapattapāṇiṃ pādukā ārohitvā ucce āsane nisīditvā sīsaṃ oḅḇhitvā āyasmantaṃ udāyiṃ etadavoca –</i>	When the Venerable Udāyī had finished eating and had put away his bowl, the brahmin lady put on her sandals, sat down on a high seat, covered her head, and told him:
<i>"bhaṇa, samaṇa, dhamma"nti.</i>	"Preach the Dhamma, ascetic."
<i>"Bhavissati, bhagini, samayo"ti vatvā utṭhāyāsanaṃ pakkami [pakkāmi (syā. kaṃ. pī.)].</i>	Having said, "There will be an occasion for that, sister," he rose from his seat and departed.
<i>Dutiyampi kho so māṇavako yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmataṃ udāyinaṃ saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi.</i>	A second time that brahmin youth approached the Venerable Udāyī and greeted him. When they had concluded their greetings and cordial talk, he sat down to one side,

<i>Ekamantaṃ nisinnaṃ kho taṃ māṇavakaṃ āyasmā udāyī dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.</i>	and the Venerable Udāyī instructed, exhorted, inspired, and gladdened that brahmin youth (who) was sitting on one side with a Dhamma talk.
<i>Dutiyampi kho so māṇavako āyasmatā udāyīnā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ yena verahaccānigottā brāhmaṇī tenupasaṅkami; upasaṅkamitvā verahaccānigottaṃ brāhmaṇiṃ etadavoca –</i>	A second time, having been instructed, exhorted, inspired, and gladdened by the Dhamma talk, the brahmin youth rose from his seat, approached where the brahmin lady of the Verahaccāni clan was, and said to the brahmin lady of the Verahaccāni clan:
<i>"yagghe, bhoti, jāneyyāsi! Samaṇo udāyī dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyoṣānakalyāṇaṃ, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti"ti.</i>	"See now, madam, you should know that the ascetic Udāyī teaches a Dhamma that is good in the beginning, good in the middle, [123] and good in the end, with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure."
<i>"Evamevaṃ pana tvaṃ, māṇavaka, samaṇassa udāyissa vaṇṇaṃ bhāsasi.</i>	"In such a way, young man, you keep on praising the ascetic Udāyī,
<i>Samaṇo panudāyī 'bhaṇa, samaṇa, dhamma'nti vutto samāno 'bhavissati, bhagini, samayo'ti vatvā utṭhāyāsanaṃ pakkanto"ti.</i>	but when I told him, 'Preach the Dhamma, ascetic,' he said, 'There will be an occasion for that, sister,' and he rose from his seat and departed."
<i>"Tathā hi pana tvaṃ, bhoti, pādukā ārohitvā ucce āsane nisīditvā sīsaṃ oguṇṭhitvā etadavoca – 'bhaṇa, samaṇa, dhamma'nti.</i>	"That, madam, was because you put on your sandals, sat down on a high seat, covered your head, and told him: 'Preach the Dhamma, ascetic.' ¹⁹
<i>Dhammagaruno hi te bhavanto dhammagārava"ti.</i>	For these worthies respect and revere the Dhamma."
<i>"Tena hi tvaṃ, māṇavaka, mama vacanena samaṇaṃ udāyiṃ nimantehi svātanāya bhattenā"ti.</i>	"In that case, young man, invite the ascetic Udāyī in my name for tomorrow's meal."
<i>"Evaṃ, bhoti"ti kho so māṇavako verahaccānigottāya brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyiṃ etadavoca –</i>	"Yes, madam," he replied to the brahmin lady of the Verahaccāni clan. Then (he) approached where the Venerable Udāyī was, he said to Venerable Udāyī:
<i>"adhivāsetu kira bhavaṃ udāyī amhākaṃ ācariyabhariyāya verahaccānigottāya brāhmaṇiyā svātanāya bhatta"nti.</i>	"Let Master Udāyī consent to accept tomorrow's meal from our revered teacher, the brahmin lady of the Verahaccāni clan."
<i>Adhivāsesi kho āyasmā udāyī tuṇhībhāvena.</i>	The Venerable Udāyī consented by silence.
<i>Atha kho āyasmā udāyī tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena verahaccānigottāya brāhmaṇiyā nivesanaṃ</i>	Then, when the night had passed, in the morning the Venerable Udāyī dressed, took his bowl and

¹⁹ From this I suppose that the Brahmin youth was present there when the lady offered meal to the venerable Udāyī.

<i>tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.</i>	outer robe, and went to the residence of the brahmin lady of the Verahaccāni clan. There he sat down in the appointed seat.
<i>Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ paṇitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.</i>	Then, with her own hands, the brahmin lady served and satisfied the Venerable Udāyī with various kinds of delicious food.
<i>Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ bhuttāviṃ onītapattapāṇiṃ pādukā orohitvā nīce āsane nisīditvā sīsaṃ vivaritvā āyasmantaṃ udāyiṃ etadavoca –</i>	When the Venerable Udāyī had finished eating and had put away his bowl, the brahmin lady removed her sandals, sat down on a low seat, uncovered her head, and said to him:
<i>"kismiṃ nu kho, bhante, sati arahanto sukhadukkhaṃ paññapenti, kismiṃ asati arahanto sukhadukkhaṃ na paññapenti"ti?</i>	"Venerable sir, what do the arahants maintain must exist for there to be pleasure and pain? And what is it that the arahants maintain must cease to exist for there to be no pleasure and pain?"
<i>"Cakkhusmiṃ kho, bhagini, sati arahanto sukhadukkhaṃ paññapenti, cakkhusmiṃ asati arahanto sukhadukkhaṃ na paññapenti</i>	"Sister, the arahants maintain that when the eye exists there is pleasure and pain, and when the eye does not exist there is no pleasure and pain. ²⁰ [124]
<i>...pe... jivhāya sati arahanto sukhadukkhaṃ paññapenti, jivhāya asati arahanto sukhadukkhaṃ na paññapenti...pe....</i>	... etc. ... The arahants maintain that when the tongue exists there is pleasure and pain, and when the tongue does not exist there is no pleasure and pain....
<i>Manasmiṃ sati arahanto sukhadukkhaṃ paññapenti, manasmiṃ asati arahanto sukhadukkhaṃ na paññapenti"ti.</i>	The arahants maintain that when the mind exists there is pleasure and pain, and when the mind does not exist there is no pleasure and pain."
<i>Evam vutte, verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ etadavoca –</i>	When this was said, the brahmin lady of the Verahaccāni clan said to the Venerable Udāyī:
<i>"abhikkantaṃ, bhante; abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti; evamevaṃ ayyena udāyinaṃ anekapariyāyena dhammo pakāsito.</i>	"Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by Master Udāyī, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms.
<i>Esāhaṃ, ayya udāyi, taṃ bhagavantaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca. Upāsikaṃ maṃ ayyo udāyī dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata"nti.</i>	I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let Master Udāyī remember me as a lay follower who has gone for refuge for life." ²¹

²⁰ This is abbreviated in by the main text. The same fact applies for ear, nose, tongue, body, and mind.

²¹ To become a Buddhist one utters this and nothing but this. If this is not uttered one cannot be considered "Buddhist", and if it is uttered, it is self-explanatory. There are certain people in the world who utter this and they say

Of course, not only ven. Udāyī, but every Arahant, every Enlightened person, and every Buddha has unshakeable respect for the Dhamma.

*"Kathaṃ pana sayamaṃ dhammassāmī bhagavā dhammaṃ pūjayatīti? Nāyaṃ virodho. Dhammagaruno hi buddhā bhagavanto, te sabbakālaṃ dhammaṃ apacāyamānāva viharantīti. Vuttañhetam – "yaṃnūnāhaṃ yvāyaṃ dhammo mayā abhisambuddho, tameva dhammaṃ sakkatvā garuṃ katvā upanissāya vihareyya"nti."*²²

"How come, however, that the Lord of Dhamma Himself pays respect to the Dhamma? It is not contradictory. Indeed, the Enlightened Blessed Ones have respect for Dhamma, they dwell honoring the Dhamma all the time. That is in fact told (in *suttas*) – 'This Dhamma that has been utterly comprehended by me, that Dhamma (I) shall respectfully revere and dwell dependent on (it).'"²³

Finally, joking about the Buddha, Dhamma, and Saṅgha, is also an offence for monks –

"Na, bhikkhave, buddhaṃ vā dhammaṃ vā saṅghaṃ vā ārabha davo kātabbo. Yo kareyya, āpatti dukkaṭassā"ti.

"Monks, a joke should not be made about the Buddha, Dhamma, or Saṅgha. (For the monk) who would make (it), it is the offence of Wrong Doing."²⁴

May all beings be happy and healthy ☺

monk Saraṇa

"I am not a Buddhist" to protect themselves from weird look of the nescient. That however doesn't mean that they are not "Buddhists" in the Buddhist sense.

²² *Nettipakaraṇa-Aṭṭhakathā – 1. Saṅgahavāraṇaṇā* (in the beginning; MM p.7). The quotation of the Buddha comes from *SN 1.6.2. Gārava Sutta* and *AN 4 1.3.1. Paṭhamauruvela Sutta*. The decision that monks also should have respect for Dhamma (and Saṅgha) is in *AN 7 7.6. Sakkacca Sutta*.

²³ Translation by monk Saraṇa. I have heard in Sri Lanka that the Buddha Himself actually bowed down to Dhamma after His enlightenment. So far I haven't found any mention of the Buddha's "bowing down" in the Pāli scriptures.

²⁴ *Vinaya Piṭaka – Pācittiya Pāli – 7. Sekhiyakaṇḍaṃ - 6. Surusuruvaggo – par. 627* (MM p.258).